LESSON 9

In this lesson we learn the following :
#(1) the omission of the *nûn* of the dual and the sound masculine plural.
You have seen in Book One that a noun loses its *tanwîn* when it becomes *mudâf,* e.g.,

كتابٌ kitâb-un : كتابُ حامدٍ kitâb-u Hâmid-in (not : kitâb-un Hâmid-in).

In the same way the *nûn* of the dual and sound masculine plural is also omitted when they happen to be *mudâf,* e.g.,

أينَ البنتـــانِ؟ : أينَ بِنْتا بلالٍ؟ (bintâ**ni** : bintâ Bilâl-in) 'Where are Bilal's two daughters?'

رأيــتُ البِنْتَيْــنِ : رأيْتُ بِنْتَيْ بـــلالٍ (bintai**ni** : bintai Bilâl-in) 'I saw Bilal's two daughters'.

أبحثُ عنِ البنتَيْنِ : أبحثُ عنْ بِنْتَيْ بلالٍ (bintai**ni** : bintai Bilâl-in) 'I am looking for Bilal's two daughters'.

جـــاءَ المدرســـونَ : جاءَ مدرِّسُو الحَديثِ (mudarrisû**na** : mudarrisû l-hadîth) 'The teachers of hadîth came.'

ســـألتُ المدرِّســـينَ : سألتُ مدرِّسي الحديثِ (mudarrisî**na** : mudarrisî l-hadîth) 'I asked the teachers of hadîth.'

سلّمتُ على المدرِّســـينَ : سلّمتُ على مدرِّسيْ الحديثِ (mudarrisî**na** : mudarrisî l-hadîth) 'I greeted the teachers of hadîth.'

#(2) We have learnt in Book One that the dual of هذا is هذانِ, and that of هذه is هاتـــانِ, e.g., هذانِ مَسْجِدانِ، وهاتانِ مَدْرَسَتانِ. Now we learn that the dual of ذَلكَ is ذانِكَ (dhânika), and that of تِلْكَ is تانِكَ (tânika), e.g.,

هذانِ مُدَرِّســـانِ، وذانِـــكَ طالِبـــانِ 'These are two teachers, and those are two students'.

هاتانِ طَبِيـــبَـــتـــانِ، وتـــانِكَ مُمَـــرِّضَتانِ 'These are two lady doctors, and those are two nurses'.

In the *nasb* and *jarr* cases they become ذَيْــــنِكَ and تَــيْــنِكَ, (dhainika, tainika), e.g.,

افْتَحْ ذَيْنِــــكَ البَــابَيْنِ وتَيْنِــكَ النَــافِذَتَيْنِ 'Open those two doors and those two windows.'

مَنْ يسكُنُ في تَيْنِكَ الفِلَّــتَيْــنِ؟ 'Who lives in those two villas?' (الفِلَّــةُ villa).

#(3) كِــلا means 'both', and its feminine is كِلْتا. These are always *mudâf*, and the *mudâf ilaihi* is a مُــثَــنًّى, e.g.,

كِلا الطالِبَيْنِ في المكتبة 'Both the students are in the library.'

كِلْتا السيَّارتَيْنِ أمامَ البيت 'Both the cars are in front of the house.'

كِلا and كِلْتا are treated as singular words, so their predicate is singular, e.g.,

كِلاَ الطالِبَيْنِ تَخَرَّجَ 'Both the students have passed out.' (Not : تَخَرَّجا).

كِلْتا الساعَتَــيْــنِ جميلةٌ 'Both the watches are beautiful.' (Not جميلتان).

In the Qur'an (18:33) : ﴿ كِلْتَا الجَــنَّــتَــيْــنِ آتَتْ أُكُلَها ﴾ 'Both the gardens brought forth their produce.'

كِلانا مَسْرُورٌ 'Both of us are happy.'

كِــلا and كِلْتا remain unchanged in *nasb* and *jarr* cases if the *mudâf ilahi* is a **noun**, e.g., أعْرِفُ كِلا الرَّجُلَيْنِ 'I know both the men'; بَحَثْتُ عنْ كِلاَ الرجُلَيْنِ 'I looked for both the men.'

But they are declined like the مُــثَــنًّى if the *mudâf ilahi* is a **pronoun,** e.g.,

رأيْتُ كِلَيْــهِما 'I saw both of them.' (**kilai**-himâ).

مَنْ سألت؟ زَيْنَبَ أمْ آمنَةَ؟ – سألتُ كِلْــتَــيْــهِما 'Whom did you ask, Zainab or Aminah?' - 'I asked both of them.' (**kiltai**-himâ).

In the same way, بَحَثْتُ عَنْ كِلَيْهِما / عن كِلْتَيْهِما 'I looked for both of them.'

#(4) You know that 'my book' in Arabic is كِتَابِيْ. Note that the *yâ'* has *sukûn*. But it takes a *fat<u>h</u>ah* if it is preceded by an *alif* or a *sâkin ya'*, e.g., بِنْتَايَ 'my two daughters' (bintâ-ya); غَسَلْتُ رِجْلَيَّ 'I washed my two feet' (rijlay-ya).

#(5) The *amr* from أَتَى يَأْتِي is اِيْتِ (îti). It was originally اِئْتِ (i'ti). If two *hamzahs* meet, the first having a vowel and the second having none, the second *hamzah* is omitted, and the vowel of the first gets a compensatory lengthening, e.g., أَأْ ← آ ; إِأْ ← إِيْ ; أُأْ ← أُوْ.

According to this rule اِئْتِ becomes اِيْتِ. But if the word is preceded by another word, the first *hamzah* is omitted because it is *hamzat al-wa<u>s</u>l*, and the second returns because there is no more meeting of two *hamzahs* now. So the *amr* now becomes وَأْتِ 'and come', or فَأْتِ 'so come.' It should have been written وَاأْتِ، فَاأْتِ with the *hamzat al-wa<u>s</u>l*, but it is omitted so that two *alifs* do not appear side by side.

#(6) You have learnt in Book Two (Lesson 26) that هَاهُوَذَا means 'Here it is!' or 'Here he is!' Its dual form is هَهُمَاذَانِ (**hâhumâdhâni**). Its feminine is هَهُمَاتَانِ(**hâhumâtâni**). The masculine plural form is هَاهُمْ أُولاَءِ (**hâhum'ulâ'i**), and the feminine plural form is هَاهُنَّ أُولاَءِ (**hâhunna'ulâ'i**).

أَيْنَ بِلاَلٌ؟ – هَاهُوَذَا 'Where is Bilal?' 'Here he is.'

أَيْنَ بِلاَلٌ وَحَامِدٌ؟ – هَهُمَاذَانِ 'Where are Bilal and Hamid?' 'Here they are.'

أَيْنَ بِلاَلٌ وَأَخَوَاهُ؟ – هَاهُمْ أُولاَءِ 'Where are Bilal and his two brothers?' 'Here they are.'

أَيْنَ مَرْيَمُ؟ – هَاهِيَ ذِي 'Where is Maryam?' 'Here she is.'

أَيْنَ مَرْيَمُ وَآمِنَةُ؟ – هَهُمَاتَانِ 'Where are Maryam and Aminah?' 'Here they are.'

أَيْنَ مَرْيَمُ وَأُخْتَاهَا؟ هَاهُنَّ أُولاَءِ 'Where are Maryam and her two sisters?' 'Here

they are.'

أينَ إبراهيمُ؟ – هأَنَذَا 'Where is Ibrahim?' 'Here I am.' (**hâ'anadhâ**).

أينَ إبراهيمُ وزُمَلاؤُهُ؟ – هـــانحْنُ أُولاءِ 'Where are Ibrahim and his classmates?' 'Here we are.' (**hânahnu'ulâ'i**).

أين فاطمَةُ؟ – هأَنَذي 'Where is Fatimah?' 'Here I am.' (**hâ'anadhî**).

أينَ فاطمَةُ وزَميلاتُها؟ – ها نحْـــنُ أُولاءِ 'Where are Fatimah and her classmates?' 'Here we are.'

✍Exercises

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1) Answer the following questions.

3) Point out the dual and the sound masculine plural nouns occurring in the main lesson whose *nûn* has been omitted1.

4) Read and understand the following examples of the dual and the sound masculine plural nouns whose *nûn* has been omitted.

5) Read the following examples, then write the figures in words.

6) There are groups of two words in the following. Make the first *mudâf*, and the second *mudâf ilahi* as shown in the example.

7) Change the underlined word in each of the following sentences to dual as shown in the example.

8) Make each of the following words *mudâf* and the pronoun of the first person singular its *mudâf ilahi* as shown in the example.

9) Make the underlined word in each of the following sentences *mudâf* and the pronoun of the first person singular its *mudâf ilahi* as shown in the example.

11) Answer the following question using كِلا or كِلْتا1.

13) Fill in the blank in each of the following sentences with the suitable demonstrative pronoun indicating distance (اسْمُ الإشارة للبعيد)2.

14) Give the *mudâri'* of each of the following verbs.

15) Give the plural of each of the following nouns.

16) Give the sigular of each of the following nouns.

1- Number 10 is not a question.

2- Number 12. is not a question.